power designated as *Maya* by this Rishi alone in the whole of the Upanishadic literature, the unity of all souls in the one and only Self, the germs of the practice of Yoga which later on found their full development in the Sankhya and Yoga philosophy, the genesis of the Bhakti cult or the reverential attachment to God, the state of final liberation or abiding union with God.

The Supreme Being has become more personal in this Upanishad. He is frequently spoken of in the masculine. The terms *Brahman* and *Atman* have become rarer. The term that is mostly used with reference to the Ultimate Reality is *Deva.* Still more significant is the use of the words *Rudra* and *Hara* as names of God,—terms which came into vogue in a later stage of development of Hindu thought and which are not to be found throughout the genuine Upanishadic literature.

At the same time, the Upanishads lay considerable stress on the paramount distinction between the Personality of God and that of man. Incidentally, we may recapitulate here with advantage some of such distinguishing features.

While God is without beginning, man, however wide the view he takes of his past, always finds something

to limit his
vision. He has a relative origin. He is born,
while God is
unborn. While the Divine consciousness is
all comprehensive,
the contents of the human, however great
in number, are
limited even in the wisest of men. While
God never forgets
anything, man is subject to constant
oblivion. While
there is no growth and progress for the
Eternally-Perfect,
the very life and glory of man is in
continual growth in
perfection. While God is almighty realising
His ends without
(effort and opposition and capable of
performing an infinite
variety at the same time, man is continually
opposed by
forces not his own and has to fight his way
on little by little.
But the most important distinction between
God and man
is in the moral law. While the moral law is
eternally realised
in God, so that for Him there is no gulf
between the ideal and